

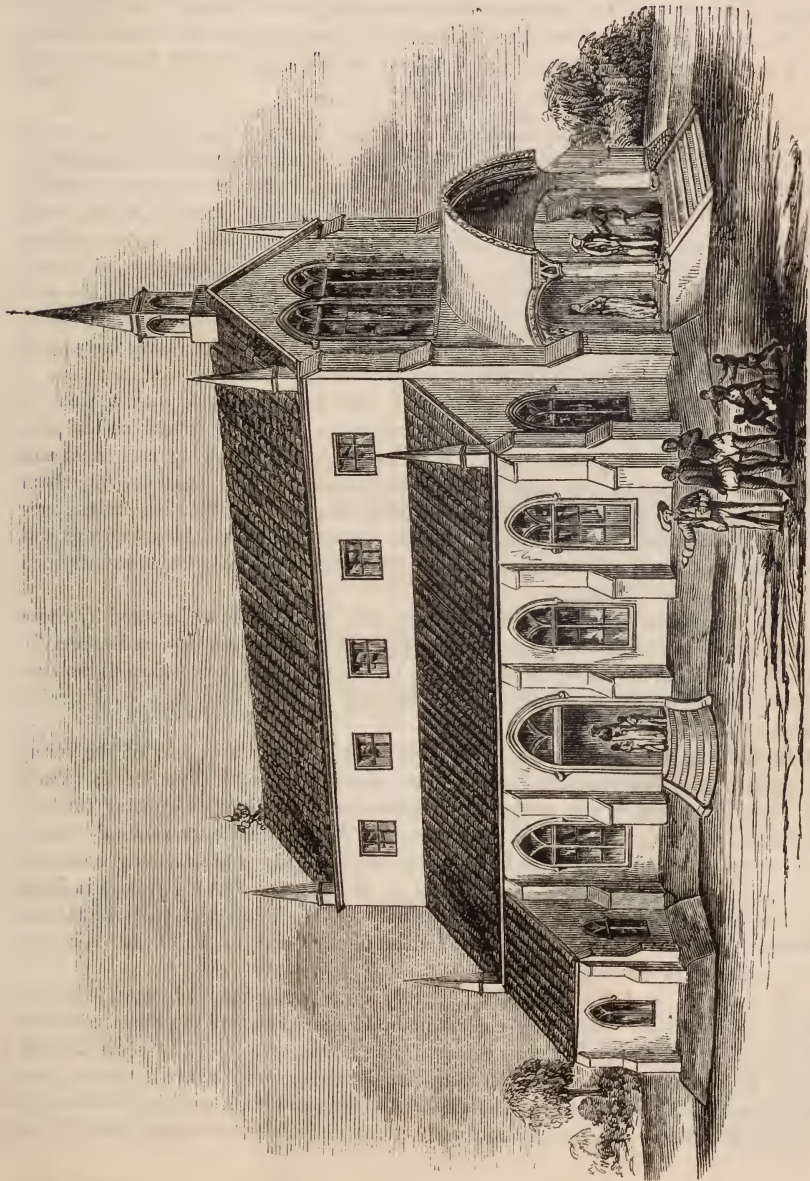
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THE
Missionary Magazine
AND
CHRONICLE.



MISSION CHURCH, SALEM, EAST INDIES.

INDIA.

SCHOOL OF INDUSTRY IN CONNEXION WITH THE SALEM MISSION, MADRAS PRESIDENCY.

THE Society's Mission at Salem has, for the last thirteen years, been under the superintendence of the Rev. J. M. Lechler, at present on a visit to this country, and his labours have been attended with many gratifying tokens of success. We feel pleasure in inviting the attention of our friends to the subjoined notice of the Mission, communicated by Mr. Lechler, more particularly in relation to the *School of Industry*, which forms one of its most important and characteristic features:—

“The Salem Mission, which has been in existence for upwards of twenty years, is situated in a district containing 1,200,000 inhabitants, superintended by one European Missionary. Considering its inadequate agency, it has been greatly blessed; more than 500 souls have been led to embrace Christianity, many of whom have removed to other places, or been called into eternity. About 300 are now receiving Christian instruction from nine devoted teachers and schoolmasters; of these, twenty families are located at Salem, and about as many in six villages of the district. The Mission comprises, in addition, a Girls' Boarding School of fifty children; a Boys' Boarding School of forty children; an Industrial School of nearly forty lads; and an English and Tamil Day School of seventy heathen children.

“The School of Industry was established fourteen years ago, with a view of securing further instruction for the boys trained in the Boarding School, and of providing them and other young converts with the means of obtaining an honest and respectable livelihood; thus making them independent of the heathen, by whom they are cast out, and forming them gradually into a self-supporting Missionary Church; giving them at the same time such mental and moral advantages as will qualify them, if truly converted, to become evangelists to their heathen countrymen and helpers to the Missionary.

“The importance of such an institution in India will be fully understood by those who are at all acquainted with the manners and habits of that country, and especially with the condition of native inquirers and Christians. That at Salem is now no longer an experiment; it has, under the blessing of God, met with considerable success, as the following facts will show:—

“In the year 1849, the School had made such progress that two of the young men were employed as teachers in the Mission, one without any remuneration; twenty lads were instructed in the respective trades of cabinet making, carpentry (including house-building), turning, and masonry. The Mission-house, two school-houses, and several other buildings, were built chiefly by the hands of these young converts; also, a church [*see Engraving*] 70 feet long by 46 wide, the first ever raised in India by Christian workmen, and at a cost of only £330—being half the estimate of heathen builders. There is, however, a debt upon it still of £130, nor is it provided with any furniture yet.

“By industry, and the help of a few truly pious young men educated in it, the School has gradually acquired a capital in buildings, tools, and materials, of £600. It has twelve carpenters' benches, three turning lathes, &c. For two years it maintained an European Missionary artizan, Mr. Boesinger, who erected, to the great astonishment of the Hindoos, an English forge with apparatus, a smelting furnace, &c.

“The institution has had to encounter great difficulties, occasioned both by the

heathen and by ungodly Europeans, but it has stood its ground and has become a great blessing in its missionary as well as its industrial character, not only to the Salem district, but also to other Mission stations. It now contains nearly forty labourers (about ten having already left and set up in business); and eight or ten families in the villages—among whom we observe an interesting religious movement—are desirous of partaking of the European skill of the School for their smelting furnaces, which are still in their primitive simplicity, producing only five pounds of iron at a time. From this School two similar ones have emanated, and are now in operation in Tinnevely and Cuddapah; and twelve lads from Coimbatore, Santhapooram, and Nagercoil, are under instruction in Salem, with a view of promoting industry at those Missions also.

“The Missionary having been obliged to visit Britain on account of ill health, the superintendence of the Mission, particularly of the Industrial School, is entrusted to Mr. Rahm, a German Missionary artizan, whom the London Missionary Society has sustained upwards of three years. Mr. Boesinger has joined another Mission, and in his place two Missionary artizans are now required, as the School increases daily in extent and importance. The Society not being at present in a position to render assistance in this matter, the undersigned earnestly requests the friends of Missions to help him in procuring £50, to enable two German mechanics to go out as steerage passengers, and to be employed as general agents in the Mission, they requiring only such allowance for their future support as the Industrial School can afford them.

“Friends who are disposed to help in this undertaking, or who have it in their power to do something for the general purposes of the Salem Mission, will be kind enough to forward their contributions to the undersigned, No. 44, Princes-street, Rotherhithe; or to the London Missionary Society, Blomfield-street, London.

“J. M. LECHLER, Missionary of Salem.”

MADRAS.

THE following letter was recently addressed by a young Hindoo female to Mrs. Porter (the wife of the Rev. William Porter, of the Madras Mission), at present on a visit to this country. The writer formerly enjoyed the advantage of Christian training in Mrs. Porter's school at Madras, and is now united in marriage with a native teacher in the service of the Free Church Mission in that city. The letter, be it observed, is not a translation, but the original production of the writer, who has acquired a familiar acquaintance with the English language; and we feel assured that the pious and affectionate sentiments it breathes will find a response in many hearts:—

“My dear and beloved Mother,

“I feel it to be my duty to write to you a few lines. Though I have not written you any since your departure to your native land, yet I feel the same love and affection towards you and your sweet darling children

as ever. Their names are often remembered by us in our prayers. Nothing was more painful to us than your necessary departure with your precious ones then in ill health. The tidings of the recovery of that dear child brought gladness to our distressed

minds, and constrained us to thank and praise our heavenly Father who had compassion upon you that you may not have sorrow upon sorrow, when separated from your dear husband. How gracious it is in the Lord to deal with you so tenderly that you may not have more than you were able to bear. We would like to have a few lines about the dear pets, because we are very anxious to hear about them. How is my Willie, who used to call me 'Iny' when he was very sick and feeble? I hope he is strong and well now; above all, I trust and hope that all your children, our much loved ones, may be redeemed by the precious blood of our Saviour, and have their names written in the Lamb's Book of Life, so that, though we may not see them face to face now, we shall see them and meet them above in our Father's house. I am glad to hear that the Lord has some work for you in England, in visiting your friends, and in making known his wonderful workings in this heathen land. I hope that you will be the means of gaining the hearts of many towards this country, which is under the power of superstition and thick darkness, so that their hearts may be melted towards the perishing millions of it, in order to be enabled to give themselves to prayer to God on their behalf, till he has compassion upon them, and save them from eternal perdition. May the Lord bless you and make you a blessing, and bring you here safe, in his own time, into the midst of us. Please give my best love and regards to Mrs. Bowmar, with my Venka's, and with our tender love and affection to the dear children.

"My dear mother, you would like to know about our welfare and the children's. We are all well, by the blessing of our tender Father. I am much stronger than ever I was before, but still I have not got rid of pain in my chest. It comes on me whenever I catch a little cold. Such little things show that the sentence of death is upon me, that a small trifle may take me to eternity. My husband is going on with his duties as usual, although he needs some rest; but I thank God for his mercy to him in not sending any heavy sickness upon him during all this time. May the Lord spare and bless him, and make him a blessing to

many in bringing their souls to Christ! May he become more useful than he ever was in the midst of his heathen countrymen. May the Lord grant my desire, and make me also to be a true and faithful one to him in all his difficulties and trials, as a servant of Christ in this land of idols.

"Dear Annabella is still thin and delicate, but full of spirit and affection. Johnny is stronger. He and his sister Ann are getting on well with their lessons. They both learn together the same lessons, except in Tamul. The following are the books they study: 'Line upon Line'; 'Little Arthur's History of England'; simple grammar, a little of arithmetic, and the 'Sacred Melodies.' They have just begun to write. Mrs. Anderson is quite well, and sends you her kind regards. She teaches Annabella and Maggie music. I hope they will not only learn and be wise, but have the fear of God in their hearts; for 'the fear of God is the beginning of wisdom.' May the Lord early implant his grace in them, by giving them a new heart, and by sanctifying them for his service in this heathen land, where there are very few to serve him faithfully. Little Jane is a tiny little thing, but is full of life and sense. She is able to speak, and to walk quite well. The little babe is a nice one, and is thriving beautifully. I cannot express my gratitude and thankfulness to my God for all his unspeakable mercies towards a poor unworthy creature like me. I feel my helplessness in connexion with the training of my precious charge; but I hope my God will help me by giving me more of his grace and spirit. Oh! that I could feel more anxious about the solemn responsibility laid on me in the care of my children. All that are in the Mission are quite well, and the Lord is adding many to our church such as should be saved. May they be kept perfect unto the end!

"Mr. Anderson is pretty well, and all the new Missionaries are helpful to him. Dear Ragahyspal and dear Rose, with their dear children, are quite well; they also send their kind love to you. With our best, united warm affection and love,

"I remain,

"Yours affectionately,

"EUNICE VENKATARAMICH."

OPINION OF AN ENLIGHTENED HINDOO ON HEATHEN FESTIVALS AND MISSIONARY LABOURS.

IN the subjoined letter from a native correspondent of the *Bombay Dnyanodaya*, and which has since reappeared in the *Calcutta Christian Advocate*, will be found evidence, most conclusive and satisfactory, of a growing disposition, on the part of intelligent and educated Hindoos, to discountenance and condemn the obscene rites of heathenism, and to attribute this salutary change of sentiment to its legitimate source—English influence, and, *more particularly, the teaching of Missionaries.*

NATIVE SENTIMENT REGARDING THE HOLI FESTIVAL AND THE MISSIONARIES.

“ To the Editor of the *Dnyanodaya*.

“ *Mahadev Shastri*, the Superintendent of Marathi Schools, was recently at Ahmednuggur for the purpose of inspecting the schools here. His visit being at the time of the *Holi* festival he was invited by some friends of native improvement to make an address upon the subject. This address was delivered in the English schoolhouse on the evening of March 17th, 1854. The substance of his remarks I send for the benefit of your readers.

“ After a few introductory remarks he said :

“ ‘ This feast does not appear to be a properly religious rite, for men do not suppose that they acquire merit by its observance, or commit any sin by neglecting it. The origin of the festival as stated in the *Shastras* was as follows :—At a certain time a female demon used to trouble the people very much. They at length combined and with great cunning, and great power, overcame her and burnt her. From that time they were accustomed at the return of the year to celebrate her destruction with great rejoicings. But the many shameless doings which at present attend this festival may well be supposed to have come gradually into practice. People naturally prefer the evil to the good, and hence men at length began to practise any evil that came into their minds at this festival.

“ ‘ It is plain that these vile practices are wrong. It is certainly wrong to transform a man, possessed of reason and conscience, into a beast. All men who think about the matter grant that these practices are utterly improper. Granted that there is authority in

the *Shastras* for keeping this festival, yet it is plain that God could never have commanded the performance of such low and wicked works. And though there may be authority for the observance, yet it does not appear that any sin attaches to the neglect of the festival. The *Shastras* no where tell us that any one has lost his (*seat in heaven*) by the non-observance, nor that God has punished any one for the neglect of it. Hence, as this festival is utterly abhorrent to that conscience which God has granted us, it is proper to leave off its observance ourselves, and to use every effort to induce others to discontinue it also.’

“ In the course of his remarks the Shastri said, ‘ It is matter of praise to God that we have at length become so much enlightened that we can speak against this festival, and make an effort to put a stop to its observance. And we may well consider whence, and by whose means, we have obtained this enlightenment. Plainly from the English, and particularly from the Missionaries. Had these men not come to our land and endeavoured to bring up our people from their state of ignorance to true knowledge, we should never have attained our present position. Had we remained under a government of our own people, and had these benevolent reformers never come here, the evil practices of this festival had doubtless greatly increased. Instead of being here to speak against this vile feast in the presence of such an assembly, I myself might have been in the streets engaged in the same filthy sports. We ought then gratefully to acknowledge the benefits thus conferred upon us. And if these foreigners make such efforts for our good, how much more ought

we to strive for the reformation of our own countrymen?' The Shastri closed with the expression of his desire that God would crown these efforts at reformation with success.

"I wish to make one or two remarks to my countrymen, suggested by this address. You see what is the opinion regarding this festival held by an intelligent and learned man—learned, not only in the *Shastras*, but in the sciences of modern times. Then say no more that it is a part of your religion to

observe this obscene feast. Consider its vile and corrupting practices, and its destructive fruits—and then entirely abjure its practice. But especially I wish you to notice the opinion of the *Shastri*, and of other enlightened men regarding the Missionaries. Do not any longer despise the efforts of these benevolent men, nor reject their teachings until you have given the subject a full consideration.

"Yours truly,

"A HEARER."

CHINA.

FURTHER ENLARGEMENT OF THE NATIVE CHURCHES.

FOR that most decisive proof of success in the Missionary work—the conversion of souls to Christ—our devoted brethren in China have waited long in the patience of hope. But, during the last few months, some remarkable indications of the near approach of a new and brighter era have become manifest. In our number for July we reported the baptism of seventeen individuals at Amoy and five at Hong Kong. We have now the pleasure to announce the further addition to the Chinese Christian community of twenty-two persons, namely, eighteen at Amoy and four at Hong Kong.

Our first quotation is from a letter forwarded by the Missionaries at Amoy, under date 16th June ulto.:—

"We are happy in having to inform you of the continued Divine blessing vouchsafed in connexion with our labours here. At the end of last month, on the morning of Lord's day, May 28th, we had the privilege of admitting, by baptism, other eighteen Chinese into the visible church of Christ. Five of these are Chinese women; eight are men; four are young lads, scholars at Mr. A. Stronach's school; and one, a scholar of Dr. James Young's, is the adopted son of one of the female members of the church. As far as we can judge, we think we have satisfactory evidence, in regard to all these eighteen Chinese, that they have been regenerated by the Holy Spirit of God, and are, indeed, believers in the Lord Jesus Christ.

"Five Chinese infant children were also baptized on that occasion; of whom three are the children of members formerly re-

ceived, and two were baptized along with their parents.

"We held a meeting for the examination of Chinese female applicants on Tuesday, May 23rd, when, of those who then came forward, we considered that the following five should be immediately received, viz. Go Swa-so, Lim Hwat-so, Ang Sui-so, Ung Giok-so, and Yiun Eng-niun.

"Go Swa-so is a widow. She is the mother of Go Kau, one of our church members, and is sister-in-law to Go Wan-bwan's mother, Go Fo-so, who was baptized on the 5th of March last. Her simple, yet earnest profession of faith in Christ, of love towards him and towards his people, and of her desire to live henceforth as his disciple, was pleasing and satisfactory.

"Lim Hwat-so is a woman of superior understanding, and one who has much influence over the minds of her acquaintances.

She has been a hearer of the Gospel for a good many years, and appears now to have received the love of the truth that she might be saved. We were much pleased with the statements which she made respecting her change of heart, and of the views which she now cherishes regarding the Divine Redeemer.

"Ang Sui-so is a near neighbour of Lim Hwat-so's, and has also been for several years attending on the preaching of the Gospel. Her views of Divine truth are clear and Scriptural; and she expressed an earnest desire to be admitted among the followers of Christ, and to walk with them in 'all the commandments and ordinances of the Lord.' She anticipates much persecution at home: still she is ready to bear all that may come upon her on account of her professed attachment to the Saviour. She also said that she greatly wished to have her infant son baptized along with herself.

"Ung Giok-so is the wife of one of our present applicants. She and her husband first heard the truth at the chapel in Dr. Hirschberg's house; and both of them appear to have been taught from above to understand and to love it. She expressed her feelings as a sinner, whose only hope of salvation is in Christ Jesus: and she ardently desired that her husband and she, and their infant daughter, might be baptized together, and be, as a family, devoted to the Lord.

"Yiun Eng-niun is an intelligent interesting China woman, who, after long attendance on the preaching of the Word, appears at length to have found joy and peace in believing. She expects, and is prepared, to endure reproaches and persecution for the name of Jesus. But she hopes to be kept faithful unto death, and then receive from him a crown of life.

"On Thursday, May 25th, another meeting was held for the examination of male Chinese applicants for admission into the church; and thirteen of those who then came before us were at that time received.

"Four scholars of Mr. A. Stronach's Chinese Boarding School, who have long wished to avow themselves Christians, were first examined.

"Ang Ch'eng-ki has been five years at this school, and is now about nineteen years

of age. He told us that it was from seeing so many Chinese continually coming forward to devote themselves to the Saviour, that he was led to consider seriously the fearful state of those who have no interest in Christ's great salvation, and to desire earnestly that he might be numbered among the followers of the Lamb. His knowledge of Divine truth is accurate, and somewhat extensive; and now that he feels the truth of what he has been taught, the whole Divine revelation appears to him invested with a new and peculiar interest. His elder brother is Mr. J. Stronach's Chinese teacher, who went with him to Shanghae, and who, from his profound Chinese scholarship, has been a most valuable help in the preparation of the new version of the sacred Scriptures in Chinese. This brother is well pleased that Ch'eng-ki should join the Christian church. But their father is greatly opposed to his doing so; and when, a few months ago, he told them that he had decided on following the Christian religion, he threatened to take him away from the school. Still the young man is firm, and resolved to obey God rather than man.

"Tan T'hien-kui is also about nineteen years of age. He, like Ang Ch'eng-ki, is a very diligent student, and has made considerable progress in the knowledge of divine truth. An earnest and deeply serious spirit has long distinguished this Chinese youth. We were all much pleased with his answers to the questions we proposed; and he also was cordially received as one who should be admitted by baptism among the members of the church.

"Pung Ch'eng-su is about the same age as the other two scholars just mentioned; and, in his case also, we think the power of divine and sovereign grace is displayed clearly. We felt satisfied that he has true faith and love towards the Lord Jesus Christ, and is sincerely desirous to live to His service and glory: so he, too, was cordially received as a young Chinese convert to Christianity.

"Lim Se-siu is only about fourteen years of age; but he has been fully three years at this school, and has made much progress during that time in religious knowledge, and, we think also, in Christian experience.

His evident delight in the things of God, and his simple and earnest expression of faith in the Lord Jesus as his Saviour, appeared to us all very satisfactory.

"The examination of the remaining nine converts proved also in every respect highly satisfactory.

"On Lord's day morning, May 28th, these eighteen Chinese were baptized at our old chapel. Mr. J. Stronach preached the introductory discourse from 1 Peter iii. 21, in connexion with the 20th verse. He afterwards addressed the Chinese females who were ready to be baptized, on the profession they were about to make, and on the obligation devolving upon them to live as 'becometh women professing godliness.'

"He baptized first the family of Ung Gion, consisting of himself, his wife, Ung-Giok-so, and their infant daughter Ung Heng-lien. Both husband and wife 'witnessed a good confession,' and they were exhorted, as a family, to 'show forth the praises of Him who has called them out of darkness into his marvellous light,' and to bring up their child for God.

"The other four women also, with affecting earnestness, answered the various questions which were asked them; thus openly professing their faith and love towards the Lord Jesus Christ. He then baptized them all, viz. Go Swa-so, Lim Hwat-so, Yiun Eng-so, and Ang Sui-so, together with Ang Sui-so's infant son, Ang Ma-liong. Mr. J. Stronach also baptized Ch'ia Ho-se's two infant sons, Ch'ia Tiau-chong and Ch'ia Tiau-lwan; and Lim Beng-hong's infant son, Lim Sun-li.

"Mr. A. Stronach then stood up and ad-

The next letter, from the Revs. Dr. Legge and J. Chalmers, under date Hong Kong, 21st June ult., has reference to recent events at that station, and we would particularly invite attention to the very interesting supplementary paper addressed to the Missionaries at Hong Kong by a venerable Taoist priest.

"In our last communication," observe Messrs. Legge and Chalmers, "we informed you that an addition of five members had been made to the Chinese church at this station; we are happy in being able again to send you intelligence of a similar nature. On the evening of the 18th currt., the ordinance of baptism was administered in the Bazar

dressed a few words to the crowded congregation. The five Chinese youths who had come prepared to avouch the Lord to be their God, and to devote their days and all their powers to him, were particularly asked what they believed, what they desired to do, and what they hoped for. They, with modest, yet firm assurance, declared their faith in Christ, their wish to live to his glory, and their hope of enjoying, through him, eternal life in heaven. They were accordingly baptized.

"Afterwards, the other seven Chinamen were addressed, and several questions were asked them. Each gave satisfactory answers; and they also were baptized 'in the name of the Father, and of the Son, and of the Holy Ghost.' Mr. A. Stronach then concluded the long and interesting service by offering up prayer and praise to the triune Jehovah.

"Thus, since we came to Amoy, through the blessing of God accompanying our labours, we have had the happiness of baptizing fifty-five Chinese, and of seeing them all recognized as members of the Christian church. This number does not include the children of the members whom we have baptized. Three of the men have since died, rejoicing in the glorious hopes which the Gospel imparts to believers in Jesus. Our present number of church members, therefore, is fifty-two.

"The American Missionaries have also had the privilege of admitting to church fellowship, within the last three months, upwards of twenty Chinese: and there is upon their list, as upon ours, a considerable number of applicants for baptism."

Chapel to four individuals on their credible profession of Christianity, and also to a boy of twelve, the son of one of them.

"Two of those parties are lads from the school. One of them, Ho A-low, has been a pupil in it for many years, supported by the kind aid of Mr. Jelly, of Oundle. The other, Lo Keet-hwoon, was received about

four years ago, and belongs to a family of respectability and some wealth. Both the parents of A-low are dead, and the Evangelist, Tsun-Sheen, is one of his nearest relatives. He has thus not had to encounter the opposition which some others have met with in embracing Christianity. We have reason to believe, however, that he has embraced it from the heart, and undertaken the responsibilities of the Christian profession with an earnest and humble spirit. Before Keet-hwoon made known to his teacher the purpose which he was revolving, he had spoken of it with his father, and obtained his permission to act in accordance with his convictions. Dr. Legge had an interview subsequently with the father, and found that it was really so. Cases being referred to in which parents had refused to support their sons after they became Christians, he expressed his sense of the impropriety of such conduct, and said that he would not be guilty of it.

"The third party was formerly in the school, but, for more than twelve months, has been engaged in the printing-office, giving much satisfaction by his diligence and the correctness of his conduct. Before he left the school he had spoken with Dr. Legge on the subject of baptism. We trust he will be found to adorn the gospel by a humble and consistent walk.

"The fourth and fifth parties were a Taouist priest, forty-seven years of age, and his son. The man came first under our notice in the end of last year, when he appeared one evening in the Bazar Chapel, whilst Tsun-sheen was preaching. From his monastery in the Lo-fow hills, somewhat farther from this than Canton, he had come with a friend to see the town which foreigners had built in Hong Kong. The noise of the gong, announcing our evening service, attracted him to the chapel. The preacher, in the course of his sermon, dwelt much on the incompleteness of Chinese morality and religion, showing how, while they profess to describe man's relations, they hardly speak of his relation to God, and, while they profess to inculcate all his duties, they leave untouched his duties to the Author of his being, in whom he lives and moves. The priest was convinced by the discourse of the

vanity of the system of which he was a minister. He saw that his life had been spent vainly and wrongly, and determined, while listening to the speaker, that he would not worship idols again. He had been a priest nearly twelve years, having so long ago left his family and retired into a monastery, though he subsequently took his youngest son into it, and was having him brought up to be a priest like himself. After being here some weeks he went back to the Lo-fow hills, and returned with that boy, an elder son, and a son-in-law, to give them, as he said, an opportunity of hearing the Gospel. The elder ones could not stay long, but he put the boy, who wore the priestly garb of the sect, into our Bazar School, and continued himself attending every religious service, and trying to support himself by selling medicines. His applications for baptism were repeated and earnest. His acquaintance with the New Testament became considerable. His knowledge of the great principles of the law and the Gospel was clear. We felt, in common with our Chinese brethren, that we could not forbid water that he should not be baptized.

"On the Sabbath evening he read a paper containing a brief sketch of his life and the reasons which made him abandon the system of Taouism, and become a Christian. He then stated that he would henceforth bring up his child in the doctrines of Jesus, and handed to Dr. Legge the 'yellow crowns' which they had worn as a distinguishing badge of their belonging to the Taouist priesthood, two hollow hemispheres of polished wood, into which the hair was gathered in a knot. Baptism was then administered by Dr. Legge to them and to the others, and Tsun-sheen concluded the service with a clear exposition of the nature of the ordinance, and an earnest address to the on-lookers, exhorting them to embrace the faith of Christ.

"You will rejoice with us in this farther measure of success which has been vouchsafed to us. We have heard of the eighteen individuals baptized on the 30th of last month by our brethren at Amoy, and most cordially sympathize with them in their joy. The Lord add to them and to us a thousand-fold. The latest intelligence from Shanghae

is also encouraging. The spiritual apathy which has characterized the people there seems at length about to be dispelled. Never did the Chinese Missions wear so cheering an aspect. These various events will surely not fail to stir up the minds of many at home, and make them forward to come here to take part in the great work which is to be done in the evangelizing of these hundreds of millions. Nobly has the money been laid at the feet of the Directors for the enlargement of their Missions. We long to hear that the men have also been found who are prepared to come and share with us in our labours.

"P.S.—In our last letter we made mention of another Taoist priest who had been with

us for some time under very striking circumstances. We have since heard that he died not very long after returning into the interior from Hong Kong. He had, however, sent us a long and elegantly-composed paper, of which Mr. Chalmers has made a translation that is now transmitted to you. Should you see reason to publish it, it will be interesting to many. We think we may conclude that the writer was led by the gracious providence of God, in his extreme old age, to this spot that he might become acquainted with the Saviour. After spending many years like the merchantman, seeking goodly pearls, may we not hope that here at last he found the pearl of great price?"

Communication received from an Aged Taoist Priest, referred to in the Postscript of the foregoing Letter.

"While we are sojourning in this world every word, by whomsoever spoken, which is profitable for right conduct or for the heart ought always to be followed.

"It was a most happy event when our friend Poon came here from Hong Kong, bringing with him several books of the Gospel, which he distributed, preaching widely and publishing abroad the praise of God, so that those who believed might not forget God's beneficence, but always maintain a reverent heart and extol him without ceasing.

"I examined all the books which I received and reverently read them over and over again. They all speak to the same effect of God's extreme love to man, and of the great merit of the Saviour. As regards the fact that Jesus gave up his own life to save the world, and yet men know not the bitter agony of the Saviour's heart and are unaffected by his beneficence, of this we will not speak. But in the present day men run greedily after gain and lust. The human heart, originally good, has become dark and blind. Reflecting not that they depend on the bountiful providence of God for both food and raiment, nor yet that none but God could have given being and life to all creatures, or could govern all the affairs of the world, men never think of responding to God's beneficence. How is it possible for them to look up to God's heaven without

shame? If they do not speedily return to thought and careful reflection, but prefer the pursuit of glory or of gain, without attending to the fear of God, or giving any response to the favour of Heaven, while they daily accumulate guilt, their condition must draw down upon them the wrath of Heaven. Is it not pitiful? Is it not painful?

"Now here are these foreigners from the west, who moreover are all lovers of what is good, not deterred by a voyage of 10,000 miles, but coming over the sea in a frail leaf-like little ship all the way to China, in order to proclaim abroad the Gospel,—having no other end in view than to communicate good to their fellowmen. And even if they cannot make each and all understand the Gospel, and rouse them to faith and action, yet they wish to realise the spirit of (that saying of the Shoo King) 'The Sovereign God descends with glory, beholds all the corners of the earth, and seeks the peaceful settlement of the people.' Thus they are 'co-operating with Heaven and promoting reform.' Their real intention is to exhort men to do good, and not seduce them to do evil, just what is beautifully expressed in the phrase, 'to illustrate good, and bring evil to light.' Hence their mode of mutual exhortation, is also most profitable for right conduct and for the heart. What then should make us listen to vain talk, and instead of honouring Jesus as the Son of

God, hate his doctrines as a strange heresy, thus also putting God away from us and not fearing him?

"Rude and weak as I am, without the least semblance of good about me, I wish, with reverence to 'what all like, and what all dislike,' to go upon the principle, 'examine it and see.' So I am of opinion that those who speak of God (Shang Te) just mean the same as when it is said in books, 'The decree of Heaven,' 'The mind of Heaven,' 'The principles of Heaven.' Of course if a man does not reverence the 'decree of Heaven,' nor conform himself to 'the mind of Heaven,' nor maintain the 'principles of Heaven,' in the words of Confucius, he 'sins against Heaven, and has none to appeal to.' Is it fit that he should live on the earth?

"But would that you, O men, would always think on that saying, 'God draws near to you, be not double-minded.' Understand ye his good principles, recover the original nature which he gave you, return to harmonious and perfect unity, and be not imbued with the worldly defilement of evil. Then that vital spark, your immaterial soul, may obtain everlasting life in heaven, and not go down to hell. How great a cause of joy is this! This (the salvation of the soul) is the most important matter in a man's life. And more especially ought it to be considered so at this time, which we are accustomed to regard as the commencement of the world's decay,—the autumn of the present epoch, when, in obedience to the decree of God, we have these books brought out, in which we truly see such books as we have never seen before, and these principles finding expression, in which we truly hear such principles as we never heard before.

"But since men do not understand these principles they cannot follow and obey them, but, on the contrary, despise and blaspheme them. Alas! And why? Because they are not the same as the great doctrines of the sage Confucius and the worthy Mencius, but discourse only about God and the

merits of Jesus. These principles Confucius and Mencius say little about, and the people know but little about them. The reason, therefore, why multitudes do not follow these doctrines is, that they have already embraced what are deemed the correct doctrines of the sages and worthies of the three existing sects. They know not how gracious and compassionate God is, who looks upon all his creatures as making but one body. Does He make any difference between Chinese and others? If we keep up this invidious distinction between others and ourselves, and every one clings to his own selfish opinion, notwithstanding that the beneficence of Heaven is perfectly impartial, how shall we help to bring about universal harmony, and cause all nations under Heaven to be as one family, showing forth the praise of God's perfections, and blessed with endless peace and concord.

"I, the writer of these lines, have been a recluse of the mountains, a man unoccupied with the affairs of the world, as it were 'ignorantly and unconsciously yielding obedience to the appointments of God,' leading a quiet and obscure life among mountains and forests, content with poverty, and finding my pleasure in the principles of truth. But when I bent my steps to your busy streets, I was as one who 'knew God's will and waited his time.' I have had the defilement of external dust washed off, and begun to cherish and cultivate the heaven in my nature. My peace is made with the world, and I have no quarrel with any one. I have been privileged to read the good books, and they have set my mind at rest.

"Now, setting aside my shallow capacity and my rude style, I venture to hope that those of superior intelligence will condescend to look over what I have written, and if they do not consider my words wide of the mark I shall be truly glad.

"A mountain man
of the two mountains,
Lo and Fow,
respectfully presents these."

POLYNESIA.

VOYAGE OF THE "JOHN WILLIAMS" TO NEW HEBRIDES AND NEW CALEDONIA.

IN our number for August appeared a letter from Captain Morgan, containing a brief notice of the last voyage to the westward Pacific groups; but as the fuller details embodied in the journal of the Revs. Messrs. Murray and Sunderland are of peculiar interest, we need offer no apology for presenting them to our readers. From their report it will be seen, that the inhabitants of all these islands—Tana alone excepted—have, to a greater or less extent, welcomed the messengers of mercy, and are now enjoying the benefits of Christian instruction.

Our Missionary brethren thus commence their journal:—

"In accordance with a minute passed at a general meeting of the Samoan Mission, held at Malua, June 9th, 1853, to the effect 'that Mr. Sunderland be requested to visit the out-stations in the New Hebrides and New Caledonia Groups, and that in the event of his being joined by Mr. Murray in Sydney, these brethren unitedly form the deputation to the out-stations above-named,' we left Apia on the 20th of the same month of June, to enter upon the tenth voyage to Western Polynesia. We had on board five Rarotongan teachers and their wives; one Samoan teacher, wife and child, and natives from various islands who had been under instruction at the institution at Malua. There were five natives belonging to Eramanga, four to Fate, one to Aneiteum, and four to Savage Island. Besides these Mr. and Mrs. Sunderland and child, and one Samoan servant; making in all thirty-two persons, exclusive of the crew.

"We weighed anchor early on Monday morning, and stood for Matautu, Savaii (the Rev. Geo. Pratt's station), which we reached early on Tuesday morning, and had pleasant intercourse with our friends there, whilst the goods were being landed. The people having brought a present of yams and a few fowls for the vessel, we left about 4 o'clock in the afternoon of the same day, with a fine S.E. trade wind in our favour, for the next port.

ARRIVAL AT ANEITEUM, EN ROUTE FOR SYDNEY.

"We had upon the whole a favourable run to Aneiteum. We anchored in the

south-west bay on the 1st of July, eleven days from Apia, and found the teachers and natives all in good health. Mr. Geddie immediately came on board. Arrangements were made for landing the teachers and natives, and placing them under the care of Messrs. Geddie and Inglis, until the vessel should return from Sydney, to which place we were necessitated to go for repairs, owing to the accident she had met with at Borabora.

"We spent the Sabbath on Aneiteum, and were pleased with the progress the Mission had made since our visit last year. We were put in possession of many facts which tended to show that the Word of God was taking hold of the native mind. The Gospel of St. Mark was placed in our hands to take to Sydney for publication. It was a work of interest, being the first entire Gospel in the Aneiteum language.

"Having completed all our arrangements, we took leave of our friends on Monday morning, July 4th, and weighed anchor for our next port, Sydney. The wind was against us, and we made but slow progress. On Saturday, the 9th, we made the Isle of Pines, and for a day or two were favoured with a fair wind, but which soon changed for very heavy weather. On the 14th of July it blew a hard gale, and we were much concerned for our safety; for, not knowing the extent of the injury the vessel had received whilst on the reef at Borabora, we were afraid lest the heavy rolling sea should cause her to spring a leak. For nine days we made little way, but God, who was our refuge, brought us safely through the

storm, and we cast anchor in Port Jackson, Sydney, on the evening of the 28th of July, after a passage of twenty-five days from Aneiteum.

“The repairs connected with the vessel detained us in Sydney upwards of ten weeks. This interval was employed in carrying the Aneiteum version of the Gospel of St. Mark through the press, and also in pleading the cause of Missions before the Christian friends in New South Wales.

“On the 11th of October, the *John Williams* was ready for sea, and, in company with Rev. A. W. Murray (who joined the ship at Sydney), we went on board, with the pleasing prospect of again resuming our voyage, and visiting our stations in Western Polynesia. Getting out to sea on Thursday, October 13th, we stood with a fair wind for our next port; and after a quick passage of eight days and a half, anchored in Anelegauhat harbour on the 22nd of that month.

RETURN TO ANEITEUM.

“We visited both the Mission stations on this island, were present at public worship on the Sabbath day at Anelegauhat, and had an opportunity of examining the schools at both stations. A considerable number of the natives can read, and, of these, nearly thirty are employed as teachers in various parts of the island. Rev. J. Geddie, of Anelegauhat, reports 12 schools, 15 teachers, and about 700 scholars. Average attendance on select boys' class, held in the afternoon for instruction in reading, writing, &c., 40. Attendance on Sabbath day's services, 350, some of whom come to worship from a distance of between three and four miles on each side of the station. There are seven chapels in Mr. G.'s district supplied by native teachers on the Sabbath day.

“Rev. J. Inglis, Ipeke, reports thirteen schools, and a teacher to every school, the scholars numbering about 700 of all ages; 50 young men attend the select afternoon class for instructions in reading, writing, &c. The attendance on Sabbath-day services at Ipeke, about 300. There are three congregations on the Sabbath day in Mr. I.'s district. The fourth is suspended at present. We reinforced the Mission by leaving Simona and wife, Samoans, to assist Rev. J. Geddie; and

Peta and wife, late of Tana, to assist Rev. J. Inglis at Ipeke.

“The brethren on this island have frequent opportunities of doing good to the natives of the surrounding islands, especially Tana and Fotuna. These natives occasionally visit Aneiteum, and observing the influence of religion upon the Aneiteumese, return to their own land favourably impressed in regard to the 'lotu' (profession of Christianity). Some people from Tana, a few months ago, made a formal request to Mr. Geddie that, on the arrival of the vessel, he would ask for a teacher for them. They belonged to a village some distance from Port Resolution.

“Aneiteum has already begun to reward our labours. Two natives were set apart as Evangelists, and were taken on board the *John Williams*, with a view of being settled at Fotuna.

FRUITS OF THE ANEITEUM MISSION.

“The following extract from a communication of the Aneiteum brethren will give a full account of their impressions as to the state and progress of the work on that island:—

“Missionary operations were commenced on this island by the location of Samoan teachers in 1842. The first Missionaries arrived here in 1848. In that year Messrs. Powell and Geddie, and a schoolmaster, located themselves on this island. In 1849 Mr. Powell returned to Samoa, and the schoolmaster left the Mission. In this way Mr. Geddie was left alone for nearly three years, till he was joined by Mr. Inglis, from New Zealand, fifteen months ago. The arrival of Mr. Inglis was very opportune. By the blessing of God, the work has been fast advancing; a movement in favour of Christianity had taken place over a great part of the island; another Missionary was urgently wanted to help in carrying on the movement, and to prevent a relapse. The three districts on the north side of the island were placed under Mr. Inglis's charge; and the three on the south side were continued under Mr. Geddie. Since that period the work has gone steadily forward, and has advanced as fast as it could be successfully overtaken. Indeed we have scarcely anything to record but one continued series of mercies and blessings from the Lord.

“The sandal-wood establishment was removed from this island during the past year, and with it a class of foreigners, many of whom were anything but helps to the Mission, the pernicious effect of whose intercourse with the natives are still in operation, both physically and morally, and will require time and effort before they can be eradicated. The last year has been healthy. Both the Mission families have enjoyed a fair measure of good health, and have been able without interruption to pursue their labours. The two Samoan teachers formerly stationed on this island have also been healthy. The population of this island is about 3000. About two-thirds of these have abandoned heathenism, and professed Christianity, and thus placed themselves under our instructions. There is now but little avowed opposition to the Gospel; Christianity is professed openly and fearlessly in every part of the island; the tide of popularity is all in favour of the new religion. All the most influential men and the most populous districts have professed it. Even in Anauanse, where the most obstinate hostility to the Gospel was displayed, a small opening has been effected. Some of the “natmasses,” or idols, have been destroyed, and some of the sacred places have been desecrated; a school-house has also been erected, and a teacher appointed.

“The attendance on public worship, both at the two principal stations and at the out-stations, is highly encouraging. At Anelagauhat, on the south side of the island, a church was erected last year, capable of holding 500 people, and it is already found to be too small for the numbers who attend. At Ipeke, in the Aneito district, on the north side of the island, one is being erected, capable of holding 700. The natives are very regular in their attendance on public worship, and when present conduct themselves with exemplary propriety.

“Education is advancing very favourably, and the natives evince a strong desire to be taught, and possess capacities for the acquisition of knowledge in no way inferior to the natives of Eastern Polynesia. Our great felt want, at present, is a sufficient number of well qualified native teachers. To meet this want as far as possible we have

opened at both our stations an afternoon teachers’-class to improve the present teachers and prepare others. Each of these classes is attended by about forty scholars. Both Mrs. Geddie and Mrs. Inglis have select boarding schools for young women much on the same principle as those kept by the Missionaries’ wives on Samoa. They have also each an afternoon class for female teachers.

“The effects of the Gospel on this island are already on many points very obvious. The change effected in the personal appearance of the natives is one of the first to excite notice. Every heathen man goes naked, or at least wears nothing that can be called clothing; his skin is bedaubed with pigment and ochre, and he wears long and plaited hair. Every Christian man wears clothing, washes his person clean, and for the most part wears his hair short. The superstitious abominations and cruelties of heathenism, as idolatry, war, cannibalism, strangulation of widows, infanticide, feasting, and lascivious dances, are either past, or rapidly passing away; and the peace, purity, and happiness of Christianity are fast occupying their place. For a considerable time peace has been established, and a free intercourse opened up over the whole island: a state of things unknown within the memory of man. There are old chiefs now living who had never made the circuit of the island till within the last year. The last act of cannibalism that occurred was about eighteen months ago. We had thought that the strangulation of widows was at an end, but within the last fifteen months we have heard of three cases. The last two cases occurred a few months ago, and both nearly about the same time—one on each side of the island; but they were effected, not openly as formerly, but by stealth and during the darkness of the night; and, lest the Christian natives should know of their intentions and prevent them, all wailing was suppressed by the heathen, till the bodies of the dead man and his strangled wife were both cast into the sea, according to the heathen custom of disposing of the dead, for the Christian natives bury their dead. Those who profess Christianity are always on the alert, when any heathen man is dangerously ill, to watch his wife and prevent violent hands from being laid on her.

The strangling of women has been forbidden by all the principal chiefs on the island, and we cherish a hope that this horrid custom may now be ranked among the things that were.

“With the security of life and property that Christianity has thus far brought about, the spirit of industry is being fast awakened among the natives. To say nothing of the Mission buildings at both stations, which have drawn largely on their time and strength, a much greater breadth of cultivation is taken in this year, and a greater number of new houses built than has formerly been known.

“The tone of moral feeling is fast rising among the Christian natives: lying, stealing, conjugal infidelity, and other immoralities are no longer looked upon as mere venial offences. The ten commandments are now recognized as the standard of right and wrong, and moral conduct is tested by that holy and unerring standard.

“In the observance of religious duties the natives are very exemplary. The Sabbath is strictly observed. It is a day of rest, both from labour and amusement; and, as far as could be reasonably expected, the whole day is spent in the public and private exercise of God’s worship. Family worship, evening and morning, is regularly observed by the Christian natives. The Friday prayer meeting is well attended. In cases of sickness, the neighbours assemble, and frequently engage in prayer on behalf of the sick person. Sixteen months ago, when the deputation was here in the *John Williams*, a church was organised. It now consists of thirty native members, who have maintained during the period of membership a consistent and exemplary conduct; one member only has been suspended. There are hopeful appearances of piety in a number of others.

“Among the professedly Christian natives, our greatest practical difficulties have been polygamy, or more frequently bigamy, on the part of the men, and desertion of their husbands on the part of the women. Bigamy prevails, to a limited extent, principally among the chiefs. Of late, however, a very marked improvement has appeared in the case of some of the most influential chiefs, who seem to be acting honestly and decidedly on this point.

“As in most of the islands to the eastward, the women on this island appear always to have regarded the marriage relation as a very slender tie; and the presence of so many foreigners among them for the last ten or twelve years has had a most pernicious influence upon female character and conjugal fidelity. When any domestic quarrel takes place, or when mere caprice excites her, the wife leaves her husband, and goes to be a wife to some other man: the female population being considerably smaller than the male gives great facility to this practice. There are few women on this island above the age of thirty, who have not lived with more husbands than one. On this point, socialism has had a fair unfettered trial here, but no Eden has bloomed; domestic happiness has withered and died. This evil, though still prevalent, is however on the decline.’

“We had a lively scene at Ipeke before leaving for Fotuna. The vessel was opposite this station about four o’clock on Tuesday afternoon, Oct. 26th. We were very anxious to get away the same evening. We had to take on board nine natives of Fotuna and three Tanese, who had been staying at Ipeke waiting the arrival of the vessel, and anxious to have teachers for their island. Mr. Geddie had selected Whyit, one of the best native teachers belonging to Anelegauhat, and Mr. Inglis had chosen a young man of Ipeke. It was thought desirable that the latter should be married, and as a suitable person was in view, they were married on the beach in the presence of three or four hundred spectators. The scene was novel, and would have furnished an interesting subject for a picture, the marriage drawing a large concourse of spectators to the first public celebration of that rite, and the designation of the first native teachers of this island to the work of preaching the Gospel to their heathen neighbours. In another spot might be seen the Rarotongan teachers and their wives making preparations for their departure; and the five Eramangan youths, who had been residing at Ipeke during the absence of the vessel, busy conveying their little property to the boat, consisting of miscellaneous articles, as mats, fowls, ducks, cats, dogs, &c., all exceedingly valuable in their estimation. We got on board with

some difficulty that evening, and next morning we were off.

FOTUNA.

“Two boats were lowered to land the natives of Fotuna and Tana, and also one of the native teachers, Whyit. We lay off in the whale boat whilst the jolly boat went in shore to ascertain the feeling of the people in reference to teachers. The island is divided into two districts, the mountain and the wind districts. We were opposite to the mountain district; the natives we brought with us in the vessel belonged to the wind district on the opposite side of the island. The people from the mountain district came off in their canoes, and also Okeahama, the chief with whom the former teachers lived. We invited him into our boat, and asked him to go on board our vessel. He got out of his canoe into our boat, then his fears seemed to get the better of him, and he jumped out of the boat into his canoe. No doubt his conscience smote him respecting the conduct of his people to the former teachers, who were killed whilst living under his professed protection. After waiting for some time, Whyit came off, some of the people saying that they did not wish teachers at the place where they landed, but that the party who came in the vessel were very anxious that teachers should live with them on the opposite side of the island.

“We returned to the ship, and after a consultation resolved to leave the two Aneiteum teachers and their wives to reside with the party who had been living on Aneiteum. This seemed the most advisable plan, for there were no grounds to fear that they would be in any danger, because they were accustomed to visit the island in former days, and several Aneiteum people were residing on the island, and they would no doubt join the ‘lotu’ party. Next voyage we hope we may be able to locate a Samoan or Rarotongan teacher. We landed the Aneiteum teachers on Wednesday afternoon. They were in good spirits, and we trust the Divine blessing will rest upon the labours of these teachers, the first fruits from Western Polynesia.

TANA.

“A dark cloud hangs over the Mission at

Fort Resolution. The work has needed more energy than the native teachers possessed to carry it on against the opposition of foreigners, and the doubts, suspicions, and superstitious of the natives. The two Rarotongan teachers, Opetaito and Peleasara, living at Enkahi, were obliged to leave that side of the harbour, owing to the prevalence of an epidemic amongst them. The people, ever ready to suspect the teachers as *sickness makers*, killed their pigs, and gave unequivocal indications of their hostile feelings to the teachers. The chief, Lagi, with whom they were residing, would not allow the people to injure them. They, however, removed their property by night, vacated that station, and took up their abode with Upokumann, who had built a house near to the sandal-wood establishment on the east side of the bay.

“It was proposed by one of the teachers that they should commence the erection of a chapel, according to instructions we left them last voyage. They commenced cutting wood for the building, and sought a site for it. They wished to erect it on the ground formerly occupied by the Missionaries, but the people would not consent to the proposition of the teachers. They said that ground was sacred, that sacred men had lived upon it. They succeeded, however, in getting a piece of ground near to it. They cleared it and made preparations for the chapel, when a child belonging to the chief Sivili was taken ill and died. He at once said that the *spirits* were angry, and forbade the erection of the building, and the teachers were obliged to give up their work.

“The teachers seem to have got disheartened in their labours, and were employed assisting the foreigners at the sandal-wood establishment. Such a connexion we could not but deeply deplore, and feel assured that they could not have thus connected themselves with such a class of men without losing sight of the great objects for which they were settled on the island. Severe afflictions however were at hand both for the teachers and people. In April, 1853, a vessel, called the *Edward*, of New Brunswick, on her way from California to Sydney, put into Port Resolution for supplies. There was one case of small-pox on board, if not more; but,

notwithstanding this, the captain allowed the most unrestricted intercourse between the vessel and the shore. The teachers and natives were even allowed to have intercourse with the sick without being warned of their danger. The consequence was, as might naturally have been expected, the small-pox broke out on Tana. The vessel was upwards of three weeks in the harbour. The passengers went on shore, and were daily visitors at Upokumann's house. Soon after the vessel left, Opetαιο was taken ill. He had taken the disease in its worst form. They put up a temporary house and removed him to it. Peleasara attended him during his sickness. Pita, the Samoan teacher, who lived at some distance, occasionally visited him during his illness. In a few days he died. They buried him, and then Pita left Tana for Aneiteum, to take back some Aneiteum people, and inform the Missionaries there of the state of things on Tana. They were not allowed to have intercourse with the Aneiteum people until they had passed some time in quarantine. Pita and a native returned to Tana. On their arrival there, they found both Peleasara and Upokumann ill of the small-pox. Pita had letters for them; he gave them to Upokumann's wife. He did not go near the teachers at that time lest he should take the disease. Peleasara died, and a foreigner from the sandal wood establishment buried him. Pita was in the habit of taking food to the sick teachers, but the people of his land were angry with him for going near the sick, lest he should bring the disease to them. He was placed in a trying position between duty and feeling. The people threatened him on the one hand, and his sympathy for the sick urged him on the other to visit them. The foreigners, however, in the meantime sent them food, and Pita's wife also managed to supply them occasionally. Pita having waited for a few days, then went down to inquire about Upokumann. He saw no person about the premises except a young child between three and four years old. He went to the house, looked in at the doorway, and to his utter amazement he witnessed a most distressing sight—Upokumann and wife, side by side, both dead. Upokumann died of the small-pox, but Pita did not know the

cause of the death of Upokumann's wife. Pita applied to the chief with whom the teachers had been living for some one to bury them, and the chief prevailed upon a *Chinaman* belonging to the sandal-wood establishment to do this last office for the dead.

"Pita built a small house for the child, and continued to supply it with food daily. He dared not take it to his own house, lest the people should be enraged with him, and do him personal injury. The child found its way down to the sandal-wood establishment, and was there a few days. In the meantime, the Rarotongan teacher, Akatage, and his wife, from Eromanga, visited Tana. They had heard of the sickness of their countrymen, but were not in time to see them. They remained a short time with Pita, and then left for Eromanga, taking the child with them. It is remarkable that the child never took the small pox.

"The teachers' property was left in the house in which they died. The disease did not spread amongst the natives until they had plundered this property, and distributed it amongst them. Then it spread, and when several of the natives had caught the disease they proposed burning the teacher's house, and they consulted Pita, the remaining teacher. He told them to burn it. They replied that they were afraid, and requested that he would do it. In order to soothe their feelings, he consented; but there was only one thing that made him feel a little hesitation, and that was the Rarotongan Bible which was in the house; but his scruples of conscience were overcome, and he set fire to the house. When the house was burned, however, his troubles were not at an end, for the disease still spread, and they attributed it then to Pita's burning the house.

"Things were, however, soon brought to a crisis. Fifteen died of the small-pox; influenza and dysentery prevailed at the same time. The Tanese had a meeting to ascertain the cause of the disease. They assigned various reasons. Some blamed the foreigners at the sandal-wood establishment, others the teacher, and some accused the inland people amongst whom Pita was residing as the cause of the sickness. On this ground

Tapahau, a young chief living in the bay, killed a woman belonging to Pita's land. Quanaan, the staunch friend of the Missionaries and teachers, at whose village Pita was living, intimated to him, that although they wished him to stay with them, yet it would be dangerous to do so as the people on the beach were so angry. Pita replied that he did not wish to leave them without a sufficient reason, but that as there was danger now he should remove. Having got the loan of a boat from a foreigner, he made arrangements for his departure, and whilst taking his things to the boat, he heard that four women belonging to his village had been killed by the people residing on the beach. Pita hastened his preparations, and left Tana for Aneiteum. He arrived in safety. He and his party lived for several weeks on a small island in the south-west bay of Aneiteum, in order that every means might be used to prevent the breaking out of small-pox on the island of Aneiteum.

"We brought vaccine matter from Sydney,

and the natives are availing themselves of the benefit of vaccination. All the natives and teachers on board the *John Williams* were vaccinated.

"We resolved, after mature deliberation, not to call at Tana this voyage, lest we should expose those on board to the small-pox, or be the means of conveying it to other islands. As we sailed past this island we could not but feel our sympathies excited, and exclaim, Dark Tana! Oh that thou hadst known the day of thy merciful visitation, and embraced the Gospel, so long and so patiently offered to thee, then, instead of heaviness of heart as we passed thee by, our souls should have rejoiced in thy blessedness. There is hope, however. The brethren on Aneiteum will no doubt come in contact with natives from Tana, and will be able to watch the indications of Providence in reference to the evangelization of that island.

[To be continued.]

ARRIVAL IN THIS COUNTRY.

Rev. William Clarkson and family, from Guzerat, *via* Bombay, on or about the 8th of August.

In making the above announcement we have the pleasure to add the following testimony to Mr. Clarkson's Missionary character and labours. It should, however, be observed, that the writer of the article has fallen into an error in assuming that Mr. C. laboured alone in [the Guzerathi Mission, our Brother having had for his colleagues the Revs. J. van S. Taylor and A. Corbold:—

"The *Bombay Gazette* pays a deserved tribute to the Rev. William Clarkson, a Missionary who has recently left that Presidency for Europe. Fifteen years ago he established himself at Surat, which he shortly quitted for the Mahe Caunta. In that district he has since remained, organizing a Christian community. His converts have been settled upon an estate purchased by subscription, and have been specially brought to the notice of the Government by the collector, as the most industrious and orderly of villagers. Among them Mr. Clarkson has laboured, unrelieved, without recreation, and almost without European society, for nearly fifteen years. His labour has been well rewarded, and he now quits India with his health destroyed, but also with the consciousness that his life has not been spent utterly in vain. Mr. Clarkson's knowledge of Guzerathi, the language in which he taught, is said to have been profound."—*Allen's Indian Mail* of August 15th.

MISSIONARY CONTRIBUTIONS,

From 13th August, to 12th September, 1854, inclusive.

£ s. d.	£ s. d.	£ s. d.	£ s. d.
A Friend; the value of some old coins which had been long viewed as curiosities 3 15 0	Portland Chapel.	Miss S. Brassington 0 9 0	ESSEX.
Per the Record 1 1 0	Per Mr. J. H. Cuff, for Girls in Mrs. Cox's School, Treadvandum 3 0 0	Mary Warr and Son 0 7 2	Braintree. A Friend, for Schools at Calcutta 0 5 0
The savings of a labouring man 0 10 0	Mrs. Hawkes, for Amelia Hawkes 3 0 0	Miss E. Brassington 0 8 7	
For the Bhowanipore Institution, Earl Fitzwilliam 5 0 0	Ladies of Portland Chapel, for Maria-rienne Wilkins 3 0 0	Mrs. Aston 0 8 9	GLOUCESTERSHIRE.
Mr. H. Townley 5 0 0	St. Thomas Square, Miss Wightman, for Female Education in India 5 0 0	Charlotte Honor 0 3 0	Stroud Old Chapel... 7 0 0
Mr. G. Parker 5 0 0	Wardour Chapel, Quarterly Subscriptions, per Mr. D. Child 8 3 10	Matilda Warr 0 3 8	
F. W. Cobb, Esq., Margate 5 0 0		Mary Ann Brandon 0 3 5	HAMPSHIRE.
Miss Burrup, Brighton 5 0 0		Misses Willison 0 3 1	Portsea.
		Sarah Fleet 0 3 0	King Street Chapel.
For the Female School at Madras, per Mrs. W. Porter.	BUCKINGHAMSHIRE.	Ann Robinson 0 2 7	Subscriptions,
	North Auxiliary Society, per Rev. T. P. Bull.	D. Briton's Children 0 2 6	Mr. Pollifax 0 10 0
	Newport Pagnell.	Hannah Arnold 0 1 6	Mr. Pine 1 1 0
	Annual Subscriptions.	Mr. Higges 0 3 0	Miss Parnell 0 10 0
	Miss Whitworth 0 10 0	Miss H. Simmons 0 3 0	Mr. Orange 1 1 0
	Mr. Redden 2 2 0	Sunday School 0 2 5	Rev. T. Cousins 1 1 0
	Mr. Ayers 2 2 0	Moses Thorn 0 1 4	Mr. and Mrs. Smith 1 10 0
	Mr. Rogers 2 2 0	Collection after Sermon 3 18 0	Mr. Jackson 5 0 0
	Mr. Chapman 0 10 0	Weekly Collections Collected after Public Meeting 1 18 0	Mr. Scott 1 5 0
	Mr. J. Rogers 1 0 0	20l. 3s.	Mrs. Wade 0 10 0
	Mr. Osborn 1 1 0	Stony Stratford.	Mr. Taplen 1 1 0
	Rev. J. P. Bull 2 2 0	Collection 3 12 3	Mr. James Bramble 0 10 0
	Rev. J. Bull 1 1 0	Yardley Hastings.	Mr. Wheeler 0 10 0
	Mr. H. B. Bull 1 1 0	Rev. W. Todman (A.) 1 1 6	Mr. and Mrs. Bramble 5 0 0
	Mr. Keop 1 1 0	Master Berrill 0 3 5	lands, 5 0 0
	Miss Smith 0 10 0	Jabez Underwood 0 3 6	Mr. and Mrs. Burt 3 3 0
	Mr. Elkins 0 10 0	Collection 1 17 1	Mr. Curtis 1 1 0
	Mr. James 1 0 0	3l. 5s. 6d.	Mrs. Stapleford 1 10 0
	Sunday School 2 11 7	Wendover.	Mr. Barnes 2 0 0
	Juvenile Missionary Society 1 19 10	Monthly Collection 0 6 11	Ladies' Association 0 0 5
	Subscriptions for Native Teacher 0 10 0	Missionary Boxes and Cards 2 1 4	Exs. 35s. 6d., 60l. 3s. 3d.
	Missionary Boxes.	Annual Collection 1 7 1	Buckland Chapel ... 3 8 0
	Mr. George and Family 0 2 10	J. Olive, Esq., (D.) 0 10 0	
	Master J. Sheppard 0 2 6	4l. 5s. 4d.	ISLE OF WIGHT.
	Master W. Bull 0 3 1	Marsh Gibbon.	Ryde.
	Mr. Robert and Family 0 3 4	Collection 2 8 3	George Street Chapel.
	Miss Goodman 0 5 6	Less Expenses 2 12 8	Rev. Dr. Ferguson 1 0 0
	Miss C. Ayers 0 7 0	82 10 0	Miss Moore 2 0 0
	Mr. Warren and Family 0 1 2	79 17 4	Mrs. Percival 1 0 0
	Widow Spencer, in Farthings 0 1 1	DERBYSHIRE.	Mr. Hawkins 1 0 0
	M. Bull 0 11 4	Charlesworth, per Mr. J. Cooper 8 2 10	A. Friend, by Rev. Dr. Ferguson 5 0 0
	Miss French 0 5 8	Glossop.	A Thank-offering for the Purchase of Chinese Testaments, by the Rev. Dr. Ferguson 1 0 0
	Mr. Brimley, North Crawley 0 3 1	Littlemoor Chapel.	Dicto, ditto, ditto... 1 0 0
	Mr. Pettis and Family 0 4 1	Collected by	Miss Colenutt 2 2 4
	Miss Rose 0 4 1	John Kershaw, Esq. 11 0 0	Miss Dods 0 14 6
	Miss Barrett 0 1 9	Sunday School, Collection and Contributions 3 4 8	Miss S. Guyer 3 15 7
	Mr. Fulljames 0 1 9	Ladies' Sewing Society, for Female Education in India 3 0 0	Miss Halstead 1 17 2
	Mrs. Lully Astwood 0 2 7	Senior Class in Girls' School, for ditto 0 8 1	Miss S. Joliffe 3 2 6
	Fractions 0 0 5	Missionary Boxes.	Miss Jobin 0 18 8
	45l. 4s. 10d.	Mrs. Atkin 1 4 4	Miss Moore 2 5 0
Brackley.	General purposes 0 17 4	Miss H. Kershaw 0 18 1	Miss L. Percival 3 8 0
Collection 0 12 1	Mr. Adkins (A.) 1 0 0	Betsy Lloyd 0 12 9	Miss Wheeler 0 17 0
	Mr. W. Hancock 0 10 0	Mary Worthington 0 8 3	
	Missionary Box, by a Poor Man, B. W. 0 1 5	Elizabeth Ashton 0 5 0	Missionary Boxes.
	2l. 18s. 9d.	Sarah Warhurst 0 5 0	Miss Cooper 0 0 4
Aston and Wingrave.	Annual Subscriptions, &c. 1 0 0	Charlotte Wagstaffe 0 8 7	Miss Hansford 0 2 4
Annual Subscriptions, &c.	Misses J. and M. Heley, Missionary Boxes 2 1 2	Sarah Keys 0 8 7	Miss Nichols 0 3 3
Misses J. and M. Heley, Missionary Boxes 2 1 2	Mr. J. and T. Heley, ditto 1 15 0	Mary Garside 0 3 0	Miss Lewis 0 8 6
	Mrs. Gurney 1 15 0	Ruth Walton 0 2 3	Miss A. Pierce 0 1 7
	Mrs. Drury 0 16 8	Exs. 6s. 9d.; 31l. 9s.	Miss F. Williams 0 4 8
	Miss A. Griffin 0 10 0	Marpole Bridge, per Mr. S. Ratcliffe 5 0 0	Chapel Box 0 13 2
		DURHAM.	Sunday School Children 7 0 6
		Sunderland.	Dicto, for Chinese Testaments 3 12 2
		Bethel Chapel.	Native Teacher, Thomas S. Guyer, by Miss Braden 10 0 0
		Collected by Miss Spraggon 0 18 6	Collected after Sermons and Public Meeting 17 4 9
		Sunday School 1 12 2	Exs. 55s. 3d.; 68l. 6s. 6d.
		For China.	LANCASHIRE.
		Collection 4 13 3	Forton 3 8 6
		Mr. J. Aicro 1 0 0	
		6l. 5s. 11d.	

£ s. d.		£ s. d.		£ s. d.		£ s. d.	
Mid Auxiliary Society, per T. Eccles, Esq.		Castle Croft Chapel.		NORTHUMBERLAND.		Miss Reeve	
Clitheroe, per Rev. H. Cocks		Collections		Willington, Mr. R. H. Haggie, for the Madras Institution		Miss Beckett's Box	
Mrs. B. Eccles		Sabbath School		2 6 0		Girls' School	
10 0 0		Wednesday Evening Class		1 5 3		Boys' ditto	
10 0 0		Collected, per		2 0 0		Infant Class	
Backburn.		Miss Roseman		2 2 0		Collected for Nasercoil School by Miss Whitehouse	
James Street Chapel, for Widows and Orphans of Missionaries		Miss Mary Scholes		1 9 6		6 7 6	
3 10 1		Missionary Boxes		1 11 0		Collection	
Tockholes, per Rev. Charles Bingley		Collection at Public Meeting		5 12 10		Sundries	
3 10 0		Donation, per J. R. Kay, Esq.		5 0 0		Girls' Mission School	
Ditto, for Native Boy and Girl at Salein, called Robert and Mary Abram		24l. 14s. 7d.		5 0 0		Mrs. Percival (D.)	
5 0 0		Edgeworth Moor.		Green Mount, Tottington.		Including 33l. 7s. 8d. previously acknowledged.	
Knowl Green, per Rev. W. Hayhurst Exs. 84s. 8d.; 26l. 17s. 6d.		Collection, &c.		4 0 0		YORKSHIRE.	
1 12 1		Collection, &c.		1 0 0		Bridlington Zion Chapel, Rev. Dr. Ryan	
Bury Auxiliary, per J. Bell, Esq.		Less Expenses		82 9 9		30 0 0	
Bethel Chapel.		2 15 0		Keyworth		Elloughton.	
Rev. W. R. Thorburn Collections.		79 14 9		Radford		Collection	
Mrs. Heap		LINCOLNSHIRE.		Lacton		2 11 1	
Mrs. Thomas Shaw		Brigg Ladies' Working Society, per Mrs. Bradley, Native Teacher, William Martin, half-year		5 0 0		Boxes.	
Miss Susannah Grundy		MIDDLESEX.		S. Carlin, Esq., for China		Miss Featherstone	
Mrs. Trimble		Hammersmith.		Hyson Green		Miss H. Watson	
Miss Hannah Wood		Ebenezer Chapel.		Moore Green		South Cave	
Mrs. Holt		Collection		Retford		6l. 7s.	
Miss Gilmore		7 1 6		Sutton-cum-Lound		Middlesborough.	
Miss Grundy's Class		Sabbath School Teachers and Children		Bawtry		Collections and Boxes	
Mrs. Rogerson		9l. 1s. 6d.		Newark		9 9 1	
Mr. John Pilling Sen. (S.)		Staines, collected by Miss Mary Rickman, for China ..		Sutton in Ashfield ..		Redcar	
Mr. John Pilling Jun. (S.)		0 11 9		5 7 0		Exs. 15s.; 9l. 16s. 1d.	
Mr. T. Hampton's Box		NORFOLK.		Missionary Boxes.		Rillington.	
Collection		Harleston.		S. Berry		Mr. Allanson	
14l. 14s. 8d.		Collection		Mr. J. Blasell		Mrs. Hamilton	
New Road.		Mr. Coleby		Mr. Dodson		Missionary Boxes.	
Subscriptions.		Mr. Denny		Mr. Barratt		Miss Outhel	
John Young, Esq.		Mr. Hart		Mr. M. Jephson		Miss Allanson	
2 2 0		Mr. Pratt		Mr. W. Oates		Mr. T. Crathorne	
Per Mr. Hodgson.		Sums below 10s.		Mr. S. Grey		Collection	
Mr. James Shaw		Crosskill		Mr. Wilson		2 8 4	
Mrs. Hodgson		Mr. Laidler, for a Girl at Bangalore named Ellen Laidler		Mr. W. Plum		Exs. 5s.; 4l. 15s.	
Smaller Sums		3 3 8		Mr. Hepworth		Sheffield, per J. W. Pave Smith, Esq., for Printing Rarotonga Books	
Per Mrs. Nuttall		3 3 0		Mr. Oscroft		10 5 0	
Per Mrs. Peter Battersby		Teachers of the Sunday School, for a Girl at Bangalore named Susan Priest		Mr. Elliott		SCOTLAND.	
2 12 6		Exs. 8d.; 14l. 8s. 7d.		Mr. Wylde		Buchan Auxiliary, per Rev. A. Lind.	
Per Miss D. Hodgson.		NORTHAMPTONSHIRE.		Mr. Miller		Female Branch, for Native Teacher, Adam Lind	
Mr. James Greenwood		Crick.		Mr. Hardstaff		10 0 0	
Smaller Sums		Academy Juvenile Association		Exs. 11l. 4s. 11d.; 219l. 7s. 1d.		Collection for China	
Per Mrs. Geo. Meadowcroft.		7 0 0		OXFORDSHIRE.		12l.	
A Friend, W. H.		For Native Boy at Bangalore, Thomas Iship		Banfield Heath		Dundee, Mr. W. Webster, for Madagascar	
Smaller Sums		3 0 0		0 16 5		1 1 0	
New Road Sabbath Schools.		NORTHAMPTONSHIRE.		SOMERSETSHIRE.		Paisley, Thread Street United Presbyterian Church	
Classes of		Crick.		Middle Lambrook ...		5 0 0	
Mr. James Booth		Academy Juvenile Association		1 7 0		Stonehouse United Presbyterian Church	
Thomas Young		7 0 0		SUFFOLK.		1 10 0	
Mrs. Meadowcroft		For Native Boy at Bangalore, Thomas Iship		Wrentham, collected by Master Noel Lincoln		MADRAS.	
Smaller Sums		3 0 0		1 0 0		P. Carstairs, Esq., per Rev. Dr. Massie, for the Special Chinese Fund	
Mrs. Stonehouse		3 0 0		SURREY.		10 0 0	
Mrs. James Shaw		NORTHAMPTONSHIRE.		Dorking.		LEGACY	
Miss Webb		Crick.		Rev. J. S. Bright		Of Miss Ann Eliza Dent, late of Ventnor, less duty	
Mrs. Hodgson		Academy Juvenile Association		J. Dennis, Esq.		45 0 0	
Miss Barnes		7 0 0		Mrs. Stent			
Miss Grimes		For Native Boy at Bangalore, Thomas Iship		Mr. C. Croucher			
Miss Ann Ingham		3 0 0		0 5 0			
Miss Berry, and Sundries		10l.		Collected by			
Mr. John Porritt, Jun.		10l.		Miss Edwards			
88l.				Mr. Paddy			
				Miss Todman			
				Miss Viton			
				Miss Whitehouse ..			
				2 13 0			

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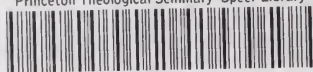
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